

AN ACCOUNT

Given to the
PARLIAMENT
BY THE

Ministers sent by them to OXFORD.

In which you have the most remarkable passages
which have fallen out in the six Moneths service there,
divers Questions concerning the Covenant of Grace, Justifica-
tion, &c. are briefly stated.

Particularly, there is presented two Conferences, in
which the Ministers together with the truth, have
suffered by reproaches and falsehoods in print and otherwise.

The chief points insisted on in those Conferences are,

1. Whether private men might lawfully Preach.
2. Whether the *Ministers* of the Church of England were Antichristian.
Both which Questions were disputed, Objections answered, and the
Truth confirmed.
3. And lastly, Divers of *M. Erbury's* dangerous errors which he broach-
ed and maintained, are recited and refuted.

We can do nothing against the Truth, but for the Truth, 2 Cor. 13. 8.

Published by Authority.

LONDON,

Printed by F. K. for *Samuell Gellibrand* at the Brasen-
Serpens in *Pauls Church-yard*. 1647.

CCOLIN

T

TO
The Right Honourable
 THE
LORDS and COMMONS
 Assembled in High Court
 OF
PARLIAMENT.



When you descended to low, as to make
 choice of us to Preach in the learned V-
 niversity and famous City of Ox-ford, we
 durst not performe blind obedience,
 wee consulted God and our consciences,
 our friends and Brethren; we looked up-
 on the service as a *taskum* *per ardua* *Alexan-*
dri, and our friends looked upon our obedience to your Or-
 ders, *sicquam obedientie prodigium*. Wee considered that
 God doth usually make use of weak instruments in
 great and high services; that all the glory may be ascribed
 to God alone, to whom all the glory is due, because he worketh
 all our works in us and for us. We came hither with false-
 denying thoughts, being confident that God who filled us so
 a new service, would give us new abilities, and raise our spi-
 rits as high as our work. We know each impotent creature
 moved by the instinct of nature, doth adventure upon its own

B

particular

particular hurt for the general good. Philosophy hath taught us that we must not love what is good upon private grounds, with respect to our own particular interest, or private good; and experience tells us, that great things have been brought to pass by weak and inconsiderable means. We are ashamed to be outvied by the gallantry of that noble Queen, who with resolution above her sex cryed out magnanimously, *If I perish, I perish*: we resolved therefore to run any course (and deprive our selves of that sweet content we took in more retired employments, more suitable to our abilities) that the publique might be more furthered, and God more honoured, though we had perished in the work: this is (as *Nazianzen* speaks) the law of Martyrdome, neither to seek danger, nor feare it.

Naz. Orat. 20.

It is now requisite that we should in this our last moneth, give you some account of this halfe years service; our enemies will assure you, that we have been true to our principles, and you know we were sent to beare witness to the truth. We must needs subscribe to that zealous exprellion of *Zuinglius*, *Quas non oportet portas praeligere; -- imò in quam profundam inferni abyssum non intrare; quam contra conscientiam attestari?* It is more desirable to go to hell, then to witnesse any thing against our conscience. *Adrianus Paris* relates a story of one that was not afraid to speak the truth upon his death-bed. *The Fryers* saith he, *and the Prelates* are all Hereticks; the *Fryers* for not reprovving the *Prelates*, and the *Prelates* for conferring Benefices upon unworthy persons. We have spoken as if we had been upon our death-beds, sure we are, they will not pronounce us guilty of the Fryers Heresie.

Anno 1253.

The corruptions of men do many times by an over-ruling providence prove the occasions of fulfilling the promises of God; lies are made subservient to truth, and envy to charity, by the wise disposall of the God of Heaven: a sweet experiment whereof we his despised servants have met withall in the result of the ensuing conferences, touching which we find men of different minds. Some of deep judgement and (as we hope) good affections, do much wonder why the Ministers sent down by the Parliament to Oxford, would condescend to dispute with men who have not skill either to discern the strength

Strength of others arguments, or the weakenesse of their own answers, much lesse the sufficiency of answers given to their reasons for satisfaction. It will be requisite therefore to lay downe the grounds and reasons which moved the Ministers then present, to yeeld to any such private meetings at their first coming to *Oxford*.

The truth is, they found the Vniversity & City much corrupted, and divers hopefull men in both, very much unsettled; they perceived that it was not possible to instruct, convince, reforme, and settle even ingenious men; unless there were some private exercise allowed in which they might have some freindly conference, without any wrangling debate, with these unsettled but hopefull men.

It was far from the intention of the Ministers upon the place, *to receive such as were weak in the faith to doubtfull disputations*, notwithstanding they knew themselves obliged to *bear the infirmities of the weak*, and durst not please themselves, no nor others, any further then might make for edification. They did not thinke themselves too high for communion and fellowship of ordinary saints; much lesse did they conceive themselves *Lords of the peoples faith*; they knew that the ablest Ministers may be established and comforted by the experiments of grown Christians, for even the Apostle himselfe desires, that he and his Romans *might be comforted together by the mutuall faith of one another*; and therefore howe-
 ver it would in a rationall way have seemed more for their advantage to have admitted none to the meeting but prudent and well accomplished Christians, and more agreable to reason, *to let every one bear his owne burthen*, and to converse with those onely who are not burthen some, but helpfull because strong Christians, yet they did know it is their duty to help others and deny themselves, to support the weak, and beare with their weakenesse, and not seek to please themselves, but Christ, who commands them to beare the infirmities of the weak, and forbids them to please themselves, *Rom. 15. 2.* and hereupon though they foresaw that this exercise would load them with unpleasing burthens and censures, yet they *resolved not to please themselves, but to please even weak*

Rom. 14. 1.

Rom. 1. 11, 12.
 Modeste significans se non minus paratum esse consolationem & aedificationem eorum fide capere, quam ex sua ipsius praebere.
 Dickson in loc.
 & D. Selator on Rom. 1. 12.
 Rom. 15. 1.

Rom. 15. 2. 3.

*Christians for their good edification, as Christ pleased his time;
seife.*

Moreover the Ministers were assured that there were some weak Christians, who would be very willing to give them a private meeting, but would by no means be perswaded to re-
paire to the Parish-Churches, the constant place of publique meetings; now the Ministers thought fit that these weak bre-
thren for whom Christ dyed should be tenderly respected, and not given over as *lost sheepe*.

Besides there were some of the Univerſity who had been taught that there were certain vacuities in the Morall law; that Christ was a Priest after the order of *Aaron*; that a constellation of Gospel-graces and sincere obedience to the whole Gospel make men capable of the pardon of sin; and do as conditions qualifie beleivers for justification, &c. The Ministers therefore are not ashamed to professe that the intent of their meeting was not only to satisfie scrupulous men; and resolve cases of conscience, a service of no mean concernment, and such as could not be performed in a satisfactory way without a conference; but they desired to set up a kind of Catechism-lectures, by way of conference; and that the rather because they knew all that stood in need of catechising, would not brook the ordinary way of catechising by *Question and Answer*, the first being esteemed more friendly and familiar, and this latter accounted (by men as proud as they are ignorant) too Magisteriall.

The Ministers saw it necessary to lay downe the first principles of the doctrine of Christ, namely the foundation of repentance from dead works; and faith towards God; and accordingly they did clearly explain the doctrines of justification and Regeneration, they did set open the treasures of the covenant of Grace, and shew unto the people by what means they might get an interest in Christ; by what evidences they might clear that interest; and how they might improve it to their best advantage. Therefore seeing they have this Ministry, they *know* not, how *revelate* the hidden things of dishonesty (which might put shame to shame) nor walking in darkness nor handling the word of God deceitfully, but by manifestation of the truth they have

*Vide Tertulliani Apologet.
Minus. Fal.
Phinij Ep. &c.
Convictus bonorum non est
falsio sed Curia.*

have commended themselves to every mans conscience in the sight of God, 2 Cor. 4, 1, 2. And that the Gospel which they have vindicated may not be hid, they published Propositions or Theses to the world, which they did assert and evince by undeniable Arguments at their severall exercis from the 4th of September till the 12th of November.

You may please further to understand; there were severall Rules for the better regulating of these meetings.

1. That the Ministers deputed to state the point and keep order, should begin and conclude the exercise with prayer.

2. That the Principall question should be propounded a Week before it was stated and determined, that every one might upon mature deliberation deliver his judgment, or experiments for the edification of the company that met.

3. That such Questions only should be propounded as did tend to the clearing of some weighty point of faith, worship, or obedience, that all niceties and subtilties might be waved, and that Truth which is according to godlinesse manifested and maintained.

4. That nothing should be begun or carried on in that meeting through strife or vain-glory, but all proceedings should be in lowlinesse of mind and brotherly love, that they might in honour prefer one another and shew that each did esteem another better then himselfe.

5. That no man should be interrupted, unless he seemed tediously impertinent to him who was appointed to keep order.

6. That none should advance this or any other private meeting in opposition to, or contempt of publick Ordinances, but every one be carefull to benefit himselfe by this exercise, that he might be the better prepared for all solemn worship, service, and ordinances in publique.

The Apostles made it their businesse by teaching from house to house, in private to prepare Christians for publick worship, and to unite them that they might with zeal and steadfastnesse continue, 1. *In the doctrine delivered by the Apostles.* 2. *In all Christian fellowship.* 3. *More especially in that intimate fellowship or communion in breaking of bread.* 4. *In*

prayers, *Act. 2. 42*. The Ministers intended by this exercise to unite the godly Citizens and Schollers, &c. that they might be establish'd in the doctrine delivered by the Apostles to the Saints:
 2. united in all bands of Christian freindship & communion:
 3. be prepared for the holy communion of the body & bloud of Christ, and in a word, for all offices of piety and charity; and when they were made more profitable hearers, and worthy communicants, we did not doubt but all that lived and conversed together in City or Vniversity (for whose benefit the exercise was intended) would upon all occasions be kindly affectioned to one another, and watch over one another with a godly and freindly jealousy, provoke one another to piety, and upon every good opportunity according to their severall abilities instruct, admonish, reprove, exhort, encourage, comfort recover, support, relieve, serve one another in love and prudence, as their severall necessities should require; this was the dangerous designe of the Ministers sent from the Parliament, which they are not ashamed by these presents to publish to the world: which was to nourish, continue, and increase communion between the Saints, that there might be a spirituall and happy exchange of gifts, graces, and experiments between Ministers and strong Christians, that both might be better enabled to bear the heaviest burdens and the manifold infirmities of weak Christians. If Ministers spend their strength in resolving perplexed cases, clearing obscure points, in catechising the ignorant, confirming the unsettled, comforting the distressed, reducing the seduced, sure this is the way to be helpers of the peoples joy, and furtherers of their owne account, this as they humbly conceived, was the best way to put every member of Christs body into its proper place, that hath in these times of distraction been dislocated or disjoynted, that there may be no heresie nor schism, or as little as may be, but (by that which every joyns supplyeth according to the mutuall serviceablenesse and effectuall working in the measure of every part) the whole body may be increased by the edification of it selfe, and every part in love, every part growing up in all things into Christ, who is our head, our life, our all, *Eph. 4. 15, 16*.

In the workes of Reverend M. Rogers now with God, we
 read

M. Rogers his
 5 Treatise and
 13 Chapt.

read that in the year 1588, that memorable year, some devoted Christians (that were diligent frequenters of publick Assemblies with the people of God) met also in private, and did by conference unite themselves, and so strengthen one another against their corruptions, that the devill himself and all their enemies were never able to dissolve that happy union; but let our *Theses* speak for us.

Quest. 1. Concerning Justification, what it is?

1. It is the gracious sentence of God, 1. Rom. 8. 1. 3. 34.
2. Wherein he freely forgives all the sins of beleevers. 2. Rom. 3. 24, 25, 26. Gal. 2. 16. & cap. 3. 12. Act. 13. 38, 39.
3. And accepts their persons as righteous. 3. Rom. 4. 5, 6, 7.
4. In and for the righteousness of Christ. 4. Rom. 5. 19. Gal. 2. 20. Eph. 1. 6.
5. Given to them by God. 5. Rom. 9. 15, 16, 17, 2 Cor. 5. 21.

Concerning the forgiveness of sins.

Quest. 2. Whether all the sins of beleevers past, present, and to come, are in Iustification at once and in one sentence pardoned?

1. By that sentence whereby a beleever is declared righteous in the sight of God, for and in the righteousness of Iesus Christ bestowed on him, his sins are freely remitted unto him, and he stands discharged in the sight of God from the guilt of them, and from the condemnation which the law pronounceth against them, Rom. 4. 6. Hebr. 8. 12.
2. Guilt of sin may be considered two wayes,
 1. As it cleaveth to sin and importeth a deserving of punishment, and this is every where, where sin is; even in the godly themselves, Psal. 143. 2. Psal. 130. 3.
 2. As it redounds to the person, actually subjecting him to the curse.
3. Though every sin whatsoever be in its own nature damnable, and so might bind the person under wrath and the curse, yet no sin doth actually subject any person under wrath and the Curse, but that which is committed while he is under

the



the law, and before he is under grace, for it is the law which worketh wrath, *Rom. 4.15. Rom. 6.14. Rom. 8.1.*

4. Sin cannot properly be said to be pardoned to a person before it be committed, for where sin is not, guilt is not; and where guilt is not on a person, it cannot be laid by a pardon to be removed from him; but the sins of an unregenerate man when he is justified are actually pardoned, that is, the obligation of the person under wrath by reason of these sins is taken off from him, and he translated under grace; and the finnes which he commits after regeneration so far forth as they have any kind of guilt in them, so far forth they may be said to be still forgiven to him, *Mich. 7.18. Psalme 51.9.*

For understanding whereof we may note,

1. That as sin is damnable in it self, so where it continues to be, it would continue to damne, if the pardon once given, should not likewise be continued to the person to whom it is given. Now these are two things and two acts of grace; to Iustifie a person, and to continue the Grace of Iustification to him; for God might (if such had been his pleasure) pardon sin past, and leave a sinner under the power of sin in case he committed it afterward, to bring a new guilt upon him unto death, as of it self it is apt to do: so that as a stone in a building is of it self apt to fall downward, and so would do if the building should not continue, so sin in a justified person is apt to condemne and would condemne him as well as any other, if God should not continue to justifie, or multiply to pardon *Isay 35.7.*

2. We may note that God may be considered two wayes,

1. As a Iudge proceeding against Malefactors according to the law which inflicteth a curse, *Rom. 4.15.*

2. As a father proceeding against offending children with anger and displeasure to the Lord may be angry with his own people, *Isay 64.3. Exod. 4.14.*

An unjustified person sinning is an enemy under the curse of God as a Iudge, a justified person sinning is a sonne under the anger and displeasure of God as a father. So that there is a guilt subjecting the one to a legal curse, and a guilt subjecting the other to a paternall displeasure.

If then it be asked in what sense justified persons may and do aske pardon of sin committed by them after justification; we answer.

1. In regard of legall condemnation; so we daily aske the continuance of the pardon already granted; for it is one thing to pardon, and another to continue to pardon, or to preserve to a person that interest in a pardon once pronounced, which he if he were left to himselfe would by every sin after forfeit and cast away, 2 *Sam.* 7. 25. *Heb.* 8. 12.

2. In regard of paternall displeasure, so we daily aske the recovery of his gracious and fatherly countenance towards us, and the removall of that anger which our sins might justly provoke against us, *Psal.* 51. 9, 12. *Psal.* 6. 3.

3. In pardon is considerable,

1. The generall sentence once pronounced in a mans first translation from nature to grace.

2. The particular application of that grace with respects to particular sins, as they are daily or occasionally committed. In which sense Remission already granted in the covenant of grace is by believers sued forth and pleaded with respect to their daily sins, and Christs continuall interceding for them, 1 *Ioh.* 2. 1, 2. *Hebr.* 7. 24, 25.

4. Sin is said to be forgiven two ways, 1. In the court of the Iudge, which is in our first translation from nature to grace. 2. In the conscience of the sinner reading his own pardon, and in this sense we daily pray for more full revelation and manifestation thereof to us.

Quest. How may a man know that he is justified?

Res. 1. The Spirit doth testifie in the written word that all.

1. Who beleve in Iesus Christ,

1. *Gal.* 3. 6. *Ioh.* 1. 12.

2. Love him in sincerity,

2. *Eph.* 6. 24. 1 *Ioh.* 4. 16. 19.

3. And the brethren for his sake,

3. 1. *Ioh.* 3. 14.

4. Call upon God in Christs name,

4. *Rom.* 8. 15, 16. and cap. 10. 12.

5. Mortifie the deeds and lusts of the flesh,

5. *Rom.* 8. 13. *Galat.* 5. 24.

6. Walk in and after the Spirit, are justified,

6. *Rom.* 8. 1. *Gal.* 5. 25.

C

2. The

Rom. 8. 30.
1 Cor. 6. 11.
Eph. 1. 14.
1 Cor. 3. 9. 12.
Eph. 1. 17.
18, 19.
Eph. 3. 17.
18, 19.
Rom. 5. 15.
Gal. 4. 16.
Gal. 4. 5. 6.
Rom. 8. 15.
1 Joh. 5. 9. 10.

1. The Spirit doth work all living graces in our hearts which are parts of Sanctification; evidences of Iustification, the fruits and earnest of glory.

2. The Spirit doth witness and as he pleaseth, freely discover those graces (which he hath wrought in our hearts) to our consciences, and so doth witness together with our conscience, that we are the sons of God, and move us to cry, *Abba, Father.*

4. Every sincere Christian ought humbly and thankfully to receive this testimony of the Spirit when it is vouchsafed unto him.

Quest. Of the use of the Law to Believers.

1. The law was given to ~~man~~ in his innocency as a Covenant of life and righteousness, requiring perfect and perpetual obedience under the pain of a Curse, Gal. 3. 10.

2. The law by the fall of man became weak and unable to justify, Rom. 8. 3. so that none could have been saved if the Lord had not been pleased to make a Covenant of Grace.

3. Since the fall of man the law was published againe, and added to the Covenant of grace, not as a part of it, nor as a Supplement to it, but as a useful instrument to further and promote the purposes of the Gospel, Gal. 3. 19. *Encl.* 20. 2, 3. Take it thusthen.

First, Negatively, the use of the law in the time of grace is not to justify or save men, Rom. 3. 20, Galat. 2. 16. 3. 11. Neither yet was it published purposely to condemn and destroy men, because condemnation was in the world before, Rom. 5. 14.

Secondly, Affirmatively; but the use of it is,

1. To be a means and instrument to drive men to the grace which is revealed in the Gospel, By shewing men their sin, misery, and weakness, Rom. 3. 19. Galat. 3. 12. under the curse of the law.

2. As a rule of life and obedience to those that are justified; that having received life, grace, and love, to doe Gods will, they may thereby be directed to the knowledge thereof, 1 Joh. 5. 2, 3. Jam. 2. 10. 11. 1 Joh. 3. 4. *Matth.* 5. 17, 19. Rom. 3. 31. for though
grace

graces doth dispose us to do the will of God, yet the law sets forth to us what that will of God is.

1. Righteous persons then are delivered from the law as a Covenant of life; from the curse and condemnation thereof; they expect life from a better covenant, *Gal. 3. 13. v. 6. 14.*

2. From the occasional provocation of the law, that it doth not provoke lust, and cause sin to be the more basic and working in us, *Rom. 7. 13.*

3. From the slavish bondage of the law compelling to outward duties, out of feare, without love and delight, *Rom. 8. 15.*

But they are not delivered from the law as the rule of a holy life, or from the commanding power of the law; for the creature must be subject to the will of the Creator, which will is signified to us in the law; for the law is holy, just, good, spiritually, *Psal. 19. Rom. 7. 12. 14.* and we are called unto holiness, *1 Thes. 4. 7.* therefore we are to learne that holiness wherunto we are called out of the law, which is holy and good.

Quest. How a regenerate and sanctified person may be distinguished from a civill man and the most close hypocrite?

We have formerly heard of the testimony of the Spirit as he is a Spirit of Adoption, now we desire to heare something of the works of the Spirit as he is a Spirit of regeneration and sanctification.

Ans. God in Christ by the Holy Ghost, working by the word of truth, doth in due time mortifie the lusts, beget and quicken the soules of all the Elect to a spiritual life; and translate them from a state of sin to a state of grace and holiness, that they may live by faith and love, and have their conversation in Heaven.

Quest. Whether there be any more then one Covenant of grace?

Ans. 1. God hath made a Covenant of grace with all the elect in Iesus Christ.

2. This Covenant is one and the same for the substance of it both to Iews and Gentiles, though in regard of the different manner of dispensation it is called sometimes first and second, sometimes the old and new Covenant, the Levitical dispensation

*Eph. 1. 12.
Tit. 2. 5, 6.
Rom. 8. 10,
11, 13.
Acts 26. 18;
Colos. 1. 12. 13;
Rom. 5. 2.
1 Ioh. 5. 1, 18.
Philip. 3. 20.*

*2 Cor. 6. 16,
18.
1 Cor. 10. 3, 4.
Acts 15. 9, 11.
Gal. 3. 8, 9, 14,
16, 17.*

1 Cor. i. 12.
Heb. 8. 5.

sation did consist in temporary and carnall ordinances, which were but shadows of these heavenly things, which are more clearly revealed by a more excellent ministry to the children of God, dispersed abroad in severall Nations throughout the world. This cleare dispensation since Christ is unchangeable, and in regard of these severall respects forementioned the Covenant administered unto us is said to be a better Covenant established upon better promises.

Heb. 8. 6.

All that are actually brought under this holy Covenant have their minds enlightened to know God, their consciences purged, hearts purified, and wills subdued by the fear of God, they trust not to their own merits, live not after their own lusts, fall not from the state of grace again, but live in sincere conformity to the perfect and spirituall law of God.

The success.

The success of our Christian conferences, whether more private or publique, was undeniably great.

1. Some that scrupled the lawfullnesse of Infant-Baptisme, were reduced and established by a private conference, when we were engaged to treat of another subject in our more solemn meetings.

2. Divers that are not fully of our mind in point of Discipline, and some that were directly contrary, did ingeniously acknowledge that after a faire debate they received much satisfaction in some maine points of doctrine; others did gratefully confess that they were now convinced that the Ministers intentions were *pure*, and that their endeavours did effectually conduce to the advancement of Christianity, and gave us great thanks for our pains.

3. Divers Scholars, and some of them fellowes of Houses, did blesse God that ever they saw those Ministers in *Oxford*, which the Parliament sent down, and that they had the happiness to be admitted unto free conference with them; yea, they hoped that *Oxford* would be like *Athen* of old *Ἀθῆναι*, and yet not like those envious Athenians who sacrificed for none but themselves and their neighbours of *Chios*: for they perceived that there was now a spirit of communion shed abroad upon Christians in a visible way of heavenly partnership. In a word, God was pleased to blesse these exercises

with

with admirable success to the envy of some and scalmment of others : Mr. *Erbury* was (as we are assured) much offended, whether because his Auditory decreased, or his errors were refused; we shall not now examine, and he stirred up the spirit of the Parliament Soldiers against the Ministers sent down from the Parliament, and so did passionately serve the grand malignants in their master-plot ; which was to incense the Soldiers against the Ministers.

The first time that Mr. *Erbury* was observed to come to our meeting, he brought with him a company of soldiers, who did rather affront and oppose then dispute, and Mr. *Erbury* would not keep at all to the question which was in hand, nor would he observe any rules, he would neither speak pertinently nor briefly, he told us that he did not acknowledge *that* Christ had any Church on earth, and therefore denied Independent Congregations to be Churches, and the Ministers of those (as well as of Presbyteriall) congregations, were by him denied to be true Ministers of Christ, and hath himself renounced the title, though not the pay and salary of a Minister.

Xerxes destroyed all the Temples of the Grecians, because they seemed to overthrow the infiniteness of God, by circumscribing him within the walls of a Temple : we will not examine whether Mr. *Erbury* doth conceive that Christ and his Spirit will be too much stinted and circumscribed, if any Church or Ministry be acknowledged. Only we cannot but wonder that he should be entertained, muster'd, paid as a Minister by them who account all Ministers to be covetous for taking any temporall reward for such spirituall service as may, in their judgement be performed, by any Saint or member of the Church or Army.

This Gentleman, we know not how else to stile him, professing that he exercises neither as a gifted man nor Minister, (now the Ministry is contemned and vilified) undertook to prove demonstratively, that the Ministers of Independent as well presbyterian Congregations are unchristian, and so by consequence Antichristian ; after he had made a loose and cloudy speech in which he had so audaciously abused and per-

verted the Scripture, he did complain that an house or two was not sufficient for him to explain his opinion and urge his Arguments: his *summum magnum* was, That there were no Apostles now, and therefore no Ministry; he was desired to prove his consequence, but could not; he asked much of the sealed book, that the Saints & Christ made one perfect man, at last he fixed upon that text, *Eph. 4. 11, 12, 13.* from whence he concluded that God gave five sorts of Ministers, and where there were not all five there were none. It was answered that Apostles, &c. were extraordinary Officers, but Pastors and Teachers were ordinary Officers to be continued in the Church for the making of Saints by the blessing of God upon their ministry, nay for the edifying and perfecting of Saints, all Saints, for the edifying of the whole body till wee *all come not early into the unity of the faith*, but to the perfection of the fulness of Christ, and therefore no Saint is so perfect or excellent a scholar or disciple, but he may be taught by the Ministers of Christ; for though there be a great deal of variety in regard of those severall degrees of perfection, we are to be found in severall Saints, yet the highest perfection of the most accomplished Saint here below, is said to be according to the measure of the gifts of Christ; *Ephes. 4. 7.* who gave Pastors and Teachers, *verse 11* to bring the Saints to the highest perfection attainable in this life, *verse the 12.* Finally, it was made most cleare and evident to Master Erbury and all the company, that Christ did not only make promises to the Apostles themselves, but to such as were to succeed them in their ordinary Ministry, that is, to such as were to teach and baptize even unto the end of the world, *Mat. 28. 19, 20.* And when enquiry was made who were the successors of the Apostles, the answer was that the Elders were the successors of the Apostles because the Apostles when he was to take his leave, *Act. 20. 17* sent to Ephesus for the Elders of the Church, *verse 17.* and recommended the oversight of the Church to them, acknowledging that the Elders were *Bishops or overseers* of the Holy Church making; here is, if we may so call it, a kind of resignation, a most manifest recommendation of the people to whom he had preached, to the care of the Elders;

when

when Saint Paul was to see their faces no more, 1st Cor. 13. 14.

There was something else objected about the order of the Corinthian Churches from the 1st Cor. 14. And to that objection there were very many satisfying answers given: some of them shall be related; First, it is evident that the Apostle doth rebuke the disorders in those Churches which did manifestly tend to confusion, though caused or occasioned by such as did pretend to Revelation, *verse 26. How is it then brethren when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; let all things be done unto edifying.* The Apostle doth declare that he who pretended a revelation was to be tried and judged by the Prophets, *verse 29. for the spirits of the Prophets, are to be subject to the Prophets, verse 32.* Moreover it is manifest that the Apostle doth not press the observation of this order, as a mere prudentiall matter, but presses it as one of the commandments of the Lord which doth oblige even Prophets and spiritual men, *verse 37. If any man think himselfe to be a Prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.* 1st Cor. 12. 26.

Finally, there were these four points distinctly proved; First, that divers amongst the Corinthians were endued with the gift of Prophecy, which was as extraordinary as the gift of Tongues or Miracles, and no argument taken from an extraordinary example and an extraordinary gift doth prove that ungifted men are authorized to Preach or Prophesie in ordinary course. Secondly, divers among the Corinthians were enriched by Christ in every thing, in all wisdom and in all knowledge, 1st Cor. 12. 5. but sure every Saint is not enriched in utterance, and all knowledge. Thirdly, it is most manifest, that every Saint did not ordinarily preach or prophesie amongst the Corinthians, 1st Cor. 12. 29. *Are all Apostles, are all Prophets, are all teachers, are all workers of miracles, and verse 30. Have all the gifts of healing?* &c. all the Saints did not teach, but only they that had the gift of teaching, even as all did not work miracles, all did not interpret, no more then they did all speak with tongues. Fourthly, it is most evident that they only did teach, whom God set or appointed to teach in the Church, and

notes y^e gift of teaching
y^e gift of healing
many houses

and God did set *some*, not *all* to teach in the Church, 1 Cor. 12:18. Every member is not an eye, for where then were the bearing? verſe 17. Now God hath ſet the members every one of them in the body, even as it hath pleaſed him, verſe 18. and every member muſt be content with its place, and obſerve that order, which God hath ſet; The Saints may find themſelves, work enough if they prepare for hearing, and bear as they ought, and praife what they bear, and therefore they ſhould not take the work of Preaching upon them which is ſufficient to take up the whole man, but leave it to them whom God hath appointed to give themſelves wholly to prayer and preaching. It was alſo declared unto them that Reverend Mr. Cotton of New-England, was now brought to ſee their opinion (which was once his own) to be an error, and ſubſcribes to our judgement with a great deal of ingenuity and ſweetneſſe in his Booke of the *Keyes*, the 20th page. The opponents were not able to reply any thing to theſe answers, but deſired to know when we would meet again: we told them that we could not meet untill that day three weeks, becauſe the monthly Faſt was to be obſerved upon the next week, and the fifth of November the next week after; whereupon it was deſired by ſome of Maſter Erbery his adherents, that our next queſtion might be to this effect: *Whether there was any Miniſtry committed to the hands of ſe-
lect perſons in the Church of Chriſt?*

When we came to the place of meeting and the queſtion formerly agreed upon at the laſt meeting was read, which was to be the ſubject of the preſent conference, it was decried by the Soldiers, who denied that to be the queſtion; yet we are moſt aſſured that it was reſolved upon to be then diſputed. It was deſired that we might read the *Theſes*, in which the queſtion was fully ſtated, becauſe they did give much light to the clearing of that queſtion which they ſo much deſired, at length after much opportunity it was yielded to, that we ſhould read them, which was done as followeth,

Matth. 26. 18.
28. 30.

1. Almighty God hath and will have a Church on earth unto the end of the world.

2. The

1 The Father hath committed unto his Son Jesus Christ, 2 the second Person in the blessed Trinity, both 3 God and 4 man, 5 all power and judgement over this Church, and hath appointed him to be a 6 king, a 7 priest, and a 8 prophet thereunto, 9 so long as the Church shall continue here on earth.

3 The Lord Jesus doth not only teach his Church inwardly, but hath also appointed external ordinances, viz. 1 preaching the word, and administration of Sacraments for the edifying of his Church to the 2 end of the world.

4 For this preaching of the word, and administration of Sacraments, Christ hath 1 appointed some select persons, unto whom he hath 2 committed the Ministry of Reconciliation.

5 Of these some had a more 1 large commission, reaching to all Nations as the Apostles; others were appointed as 2 Pastors and Teachers, to 3 some more particular and special places.

6 These Pastors and Teachers are 1 officers of Christs appointment, 2 distinct from the flock whom they teach and take care of, as the severall names which are given them in Scripture do import, viz. 3 Elders, Stewards, Watchmen, Overseers, Ministers, Rulers, Ambassadors, men that must give an account, who are therefore as persons intrusted, to give themselves wholly unto this worke.

7 These Officers thus instituted are to continue in the 1 Church so long as Christ hath a Gospel to be preached, Sacraments to be administred, Saints to be perfected,

a Mat. 28. 19. 1 John 5. 7.

b 1 John 1. 1. 1 John 4. 20.

c 1 Tim. 2. 3, 5. Luke 1. 35.

d Mat. 28. 18. 1 John 5. 22, 27

e Psal. 45. 6.

f Psal. 110. 4.

g Act. 3. 22.

h 1 Cor. 15. 24.

i Mat. 28. 19. 1 Cor. 11. 23.

k Mat. 28. 20. 1 Cor. 11. 26.

l Rom. 12. 4. 1 Cor. 12. 28, 29. Eph. 4. 11.

m 2 Cor. 3. 18.

n Mar. 16. 15.

o 1 Cor. 12. 28. Ephes. 4. 11.

p Act. 20. 27, 28. Col. 1. 7. Revel. 2. 1, 8.

q Eph. 4. 11. 1 Tim. 3. 1.

r Act. 20. 28. 1 Pet. 5. 2. 1 Tim. 3. 5. Heb. 13. 7, 17.

s 1 Tim. 5. 17. 2 Pet. 5. 1, 2. Tit. 1. 7.

t Ezek. 33. 7. 1 Cor. 4. 1. Heb. 13. 7.

u 2 Cor. 5. 20. Rev. 2. 1. Heb. 13. 17.

v 1 Tim. 4. 12, 16.

w Mat. 28. 20. Eph. 4. 11, 12. Tit. 1. 9.

x Act. 20. 28. 1 Pet. 5. 2.

Gen. 18. 19. Iosua 14. 15.
Titus 2. 2, 3, 4.

a body to be edified, gain-sayers to be convinced, a flock to be fed, that is to say, unto the end of the World.

8 Notwithstanding this publique office and ordinance of Christ for the edification of the Church, there lyeth a duty upon private Christians within the bounds of private Christians, to teach and build up one another, as parents their children, masters their servants, and one Christian another in their communion one with another.

After the Theses were read, some of the Commanders sayd, that they did not differ from us in them, and therefore would have us to prove our call: we told them that although we were ready to do that, yet since this was the Question agreed upon on both sides, and M^r. *Embury* for his part embraced it, and wee had stated it in our Theses, wee could not yield to the altering of it: but by the clamours, reproaches, and uncivill language and behaviour of some present, we were born down, and another Question was yielded unto, which was,

Whether those that are called Ministers, had any more authority to Preach in publique, then private Christians which were gifted; whereupon (since the Souldiers would have it so) one of our company undertook to prove, that they had no authority to Preach, what ever we had.

His argument was this, They that had authority to Preach, have such names and titles (importing an office and calling) which are given to Preachers in the Scripture: But they had not those names, and titles that are given to Preachers in the Scripture: therefore they had no authority to Preach.

The *minor* being denied, it was thus proved, The names and titles that are given to Preachers in the Scripture are such as these, viz. Pastors, Teachers, Stewards, Watch-men, Ambassadors, Overseers, Ministers, Rulers, and such as must give an account, &c. But these names and titles did not agree to them: therefore they had no authority to Preach.

The *minor* was denied, this was undertaken to be proved by the parts, and first it was proved that Pastors and Teachers were

were names and titles given to Preachers. *Ephes. 4.11.* was produced for the proof of it, hee gave some Apostles &c. some Pastors and Teachers, these names and titles of Pastours and Teachers were given here to Preachers and men in office, and not to gifted brethren, as appears by the connexion and scope of the place.

First, it was answered, that this place did not prove the thing, for then Preachers must be Prophets and Apostles, &c. also

To this was replied, that that did not follow in regard Prophets and Apostles were extraordinary officers, & *pro tempore* for the first planting and founding of the Church, and therefore though Preachers were not Prophets and Apostles, yet they were Pastours and Teachers, and were ordinary officers and to continue in the Church.

Secondly, it was sayd, there was no such distinction of extraordinary and ordinary in the Scripture, and that the answer was not sufficient;

It was replied that we read not the word ordinary; neither, yet it follows not that therefore there were not ordinary; neither read we the word Trinity, yet it follows not that there are not three Persons.

Thirdly, another said, they did not preach as men in office, but only as gifted brethren, and therefore though those names did agree to men in office, yet that did not hinder but that they might be Preachers in another capacity.

It was replied, that did imply a contradiction, to preach publicly, and yet to be a private man; in regard that to preach implied a publicke office and mission, *Rom. 10. 14.* so that for any man to take upon him a publick office which was not an officer did usurpe; as if a common Souldier should do the work of a Colonel without a Commission or a call, though he be never so skilfull, shall be thought to usurpe; and a Barrister though hee be more able then the Judge on the bench, yet must not take upon him the Judges office before hee is called to it as well as qualified for it. Every man must use his gifts in his own sphere and compass, a Pastour in a publick way, and a private man in private wayes of edification; each member of

*Publick Preaching
not for private
edification.*

the body according to its own measure, *Ephes. 4.16.* But they were not out of their station in this, as a private man should be in the work of a Magistrate, Judge, or Colonel; because they find that private men in Scripture have taught publicly without an office, and therefore they may do so too; for proof hereof was produced the example of those, *Acts 4.*

It was answered, that it doth not appeare, that they who preached were private men, *Philip* who was named was an Evangelist, the rest might be Elders in office at *Jerusalem* there used to be Apostles, Elders, and Brethren; and if all were dispersed but the Apostles, then Elders as well as private Brethren: beside, whoever they were, in probability they had instructions and commission from the Apostles to do what they did, and so they did it not without a mission; however, the case was extraordinary, and it doth no way follow, if where no officers are to doe a work, private persons being furnished with more notable gifts, then any now ordinarily are, may endeavour to propagate the Gospel where it was not at all: therefore in ordinary times of the Church where officers are who are furnished with greater abilities and a speciall call, others should take their work out of their hands, and do that in a constituted Church which others did where there was no Church at all, nor officers to gather one.

But *Apollos* preached, *Acts 18.26.* true; But how prove they hee was no Minister? hee is called so in expresse terms, *1 Cor. 3.5.* They prove hee was none because he was ignorant, and instructed by *Aquila* and *Priscilla*. But did hee well to preach being ignorant? yes, hee was able to make out *Jesus Christ*, being eloquent and mighty in the Scriptures, If so, then the argument that he was not a Minister because ignorant, falls to the ground; To this nothing was replied that we could call to minde.

But they might all prophecy one by one, *1 Cor. 14.31.* It was answered, that that was cleerly meant of the Prophets amongst them, who were officers, and had an extraordinary gift, of prophesie by revelation given them, *verse 30.* and not of every one of the people at large, *1 Cor. 12.29. Ephes. 4.11.* No, it was not extraordinary, for they were to speak to edification,

cation, exhortation, and comfort. As if extraordinary officers might not speak to those ends.

It was further answered; that the text in the *Ephes.* was not exclusive of others, and therefore others might preach though not enumerated, for elsewhere others were mentioned, namely helps governments, *1 Cor. 12.*

It was replied, first, that though there was mention made of helps and governments; which many did interpret of ruling officers, *Ephes. 4.* speaks of officers designed for preaching of doctrine, though all officers might not be set downe here, yet none ever questioned whether all for doctrine were not set downe. Secondly, that this must be a full enumeration of all officers for preaching, for the Apostle mentions; the gifts Christ gave to his Church at his Ascension, and if here were not all, then Christ at the time of his Ascension, did not give all gifts sufficient for his Church, which could not be imagined: whereupon in the opening of that place four particulars were observed; first, the time when Christ received and gave these gifts to men, *Psalme. 68. 18.* at the time of his Ascension when he led captivity captive, it being an expression taken from triumphs of Conquerors after great victories, it was their custom then to give gifts and largesses to the people: so Christ ascending into Heaven, and leading the devill, hell, and death, as it were in triumph, having destroyed them and delivered his people from their power, at that time gave gifts unto his Church. Secondly, the gifts given were Apostles, &c. which were officers for the good of his Church. Thirdly, the end to which they were given, the perfecting the body of the Saints, &c. Fourthly, the time how long they were to continue, till we all come, &c. that is, to the end of the world, while there shall be any that must be brought into the unity of the faith and of the knowledge of Christ and to be perfected in him, which alwaies will be as long as the world doth last, so that Christ at that time when he led captive all his enemies that did oppose him in his state of humiliation, received gifts and gave them to men, that it might appear that in spite of all those enemies he would provide such gifts and officers, as were necessary for his Church. Now the Apostle reckoning up those gifts in particular,

icular, and pointing out the ends for which they were given, and the time how long they were to last, it cannot be supposed that either Christ did not then receive and give all gifts necessary, or that the Holy Ghost in enumerating those he received and gave, should not enumerate all, so that they who are not within the number of those officers there mentioned, are none of the gifts given to the Church at the time of Christs ascension for the end specified, and therefore there must be some other time when Christ gave those to the Church who are only gifted brethren, for those ends of perfecting the Saints, the works of the Ministry, the edifying of the body of Christ; or else it must be acknowledged that themselves not preaching by way of office according to their former answer, cannot have so good authority to preach in publick as they have who are the Officers designed by Christ. Thirdly, whereas it was answered, that in the very same chapter the members are said to edifie one another, the reply was this, by edifying, was not in faith and knowledge by preaching, but it was edifying in love, for so the words are, *verse 16.* it was answered by Master Embury, that those were given *ex abundanti*, though the works they were to doe were in other hands before.

This being a begging of the question it was further said, all are not Apostles, &c. and that private men were not allowed to doe the works of Apostles and Evangelists, and therefore not of Pastors and Teachers, if some parts of the text were exclusive, so were others; it was added that then it will follow if Christ had never given Apostles, Prophets, &c. yet the Saints might have been perfected, the body of Christ edified, and all brought into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ, which seemeth very strange to us.

We were ready to have pressed other arguments, to prove that private men have no authority to preach, but the multitude of Souldiers in a violent manner called upon us to prove our calling, whereupon it was thus argued:

They who were qualified, approved, called, ordained according to the minde of Christ, are the Ministers of Christ.

But

But some Ministers in the Church of *England* are qualified, approved, &c. *Ergo* some Ministers in the Church of *England* are the true Ministers of Christ.

The *minor* was denied. In the proof of which he began with qualifications, which were set down, 1 *Tim.* 3. *Titus* 1. They who have the qualifications there set down, are qualified according to the mind of Christ: but some Ministers in the Church of *England* have those qualifications: *Ergo* it is true, that some Ministers in the Church of *England* are qualified according to the mind of Christ: The *minor* was denied.

It was demanded what qualifications were wanting, the answer was made by Master *Earbury*, that it was one qualification that Ministers must be no strikers, but all the Ministers in *England* are strikers.

The reply, Master *Reynolds*, Master *Harris*, Master *Wilkinson* are no strikers, therefore all are not. Master *Earbury* said, they are, and all are strikers, which hee laboured to prove thus,

They who destroy the communion of Saints, and inflict temporall punishments upon spirituall weaknesse are strikers: but all the Ministers of *England* do so: *Ergo*.

Both propositions were denied, first the *major*, because the Apostle in both places means it of fighting & striking according to the usuall acception of the word, and of outward violence: secondly, the *minor* was denied, with this confirmation, they that have faith and love do not destroy the communion of the Saints, but many Ministers in the Church of *England* have true faith and love, *Ergo*.

It was answered by Master *Earbury*, that the Ministers of the Church of *England* had not Gospel faith, and love, *Ergo*.

It was sayd to that by one of the Ministers, that hee himself had a saving justifying faith, of the same kinde with that of *Abraham*, therefore hee had a Gospel faith. But it was said by Mr. *Earbury*, that we had no Gospel faith because no rivers of living water, nor gifts of the Spirit flowing out of us. Answer, Whatever faith he understood by that, yet surely they had faith and love enough to keep them from destroying the communion of Saints.

It was added by Master *Earbury*, that the Ministers of the Church of *England* allow parish Churches, therefore they destroy the communion of Saints; Answer; absurd enough, yet this was said to it, communion of Saints is either reall, mysticall and spirituall, betweene the members of Christs body mysticall, and which no believer can be an enemy unto, let him be in a parish or any other relation; and externall, in some or other Church way of communion in the ordinances, concerning which true beleevers who all hold spirituall communion, might differ and yet be no wayes destroyers: of the communion of Saints.

But how inflictors of temporall punishments? and that all of them, since Ministers inflict no penalties at all? answered, why their principles are such, they approve of punishment for errors and heresies, therefore they destroy the communion of Saints, This was looked upon as a meere *odium* and reproach, cast not only on the Ministers, but much more on the Magistrates, as enemies of the communion of Saints, and therefore fitter to be answered by the Magistrate then a Minister.

M^r. *Earbury* said also, that the Ministers of *England* did set up societies, viz. Presbyteries, which did destroy the communion of Saints; It was answered that all Ministers did not set up presbyteries, and secondly, they that did, did not destroy the communion of Saints. Master *Earbury* said also that they did allow of an Ordinance of Parliament for the punishment of errors and heresies, and therefore they did destroy the communion of Saints; It was answered, we know of no such Ordinance, and therefore could not be said to allow of it.

After Master *Earbury* had denyed the qualifications of Ministers, because strikers, another would needs have them disabled because covetous, and that all of them: how so? they who take other mens goods from them by fraud and circumvention under pretence of giving them something for it which was worth nothing, are covetous; but so doe all the Ministers of *England* by receiving Tythes, *ergo* all are covetous. Answer; we did now conceive that our opposites had it in designe to lay us as low as they could by disgracefull speeches and reproaches, because they could not beat us down by strength of argument,

argument. We apprehended the arguments, or rather reproches, that the Ministers of *England* were all strikers and covetous; to have as little weight as charity in them.

After this we proceeded to the second branch of the argument; That there were some Ministers in the Church of *England* approved of according to the mind of Christ; That there must be a proof and approbation of Presbyters; appeared, *1 Tim.* 3. 10. Let these also first be proved, &c. And that many Ministers in the Church of *England* had undergone sufficient tryall, was proved thus: They who have been examined and approved by those who are Ministers of Christ, able to examine and approve them, and designed to that purpose, are approved according to the minde of Christ: but some Ministers in the Church of *England* have been thus examined and approved, &c. *Ergo*.

The minor was denied upon two reasons;

First, that they who examined and approved them were not able to do it (though as was urged they had understanding and knowledge in the arts, languages, and Scripture) because they had not the Spirit.

This was thought a very strange and unchristian charge, and indeed a reproach upon all the Ministers of *England*; many of which have been, and many are such eminent and glorious lights, and instruments of good in the Church of Christ.

Secondly, that they who examined and approved any of the Ministers of the Church of *England*, were not Ministers themselves, therefore could not approve others. Reply; They who were themselves qualified, approved, called, and ordained according to the minde of Christ, were lawful Ministers; but they that approved Ministers in the Church of *England* were such; *Ergo*. It was said this was *idem per idem* in a circle. It was returned thus, that indeed the same thing that was proved at first, was proved again by the same argument, because the same thing was denied, which was denied at first; yet this was no circle, in regard that hee was forced by the answerer, denying that which was the first main question, to use the first main argument again; for hee who denies those to be Ministers of Christ who approved and ordained us, denies us to be Mini-

sters of Christ who are approved and ordained by them; and it is but one and the same question, and therefore there can be no *medium* used to prove their Ministry to be true; but the same which was used to prove ours to be true.

After much time spent in the former debates; and it now grew late in the night; some notwithstanding were still very importunate to have the Conference carried on unto that branch of the former Argument which concerned the Call of the Ministers: whereupon one of the Ministers spake to this effect.

That unto a Minister two things were required: *Qualifications* fitting him for the service; and a *Call* separating him thereunto.

The qualifications are, 1. *Piety of life*. 2. *Abilities of learning and ministeriall gifts*, whereby hee might be a *workman who need not to be ashamed*. That in both these respects, notwithstanding any thing which had been spoken, no man could take any just exception against very many Ministers in the Church of England, who are well known to be eminent in both.

The Call is twofold, *Inward*, from God; and *Outward*, from man.

The *Inward call* is when a man so qualified with piety of Life, and abilities of Learning, is by the secret work of God on his heart moved to desire the office of a Minister; and to devote himselfe to serve the Lord and his Church in that employment. And that all the Ministers of the Church of England are destitute of this call we dare likewise challenge any man to make good.

The *Outward call* is, when a man thus qualified, moved, and inclined by God unto such an office, is *separated*, *designed*, and authorised by men thereunto likewise.

This is considerable cyther as in *Ecclesiâ constituta*, a Church settled; or as in *Ecclesiâ Restituenda*, a Church to be Reformed.

In a settled *constituted Church* this outward call is by Imposition of the hands of the *Presbytery*; upon due and mature examination and approbation of the person so qualified, with prayer commending him to God, who hath fitted and inclined him

him unto that service; and this *call* the Ministers of the Church of England had in *Collegio presbyterorum*.

But it was objected, That we had this our Ordination from Antichristian and wicked men, who cannot doe any thing for Christ.

To this Answer was made: 1 That no man was able to affirm, that all they from whom the Ministers of the Church of England received their Ordination to the Ministry, were wicked or Antichristian. And that we could with much more confidence affirm, that many of them from whom our Ministers received Imposition of hands, were men fearing God.

2 *Dato sed non concesso*, supposing, though not granting, that they were such, we further answer in these three Assertions.

First, That some evill men may, and alwayes have *de facto* been, Officers and Ministers in the Church. In the Church of the Jews *Hophni* and *Phinehas*; in the dayes of Christ, Scribes and Pharisees; in the family of Christ, *Judas*; in the Churches of Christ, envious and perverse Teachers, *Phil.* 1. 15. *Act.* 20. 29. 30.

Secondly, that the wickednesse of such men did not null or evacuate their Ministeriall acts: for our Saviour would have the Scribes and Pharisees heard while they sate in *Moses* chair, *Mat.* 23. 2. and the Apostle was glad when men preached Christ, though it were out of envie: and Christs commission did as well authorize *Judas*, as any other, to preach the Gospel, and to Baptize, *Mat.* 10. 5. *John* 4. 2.

Thirdly, that if the principall acts belonging to the ministeriall function of such men, namely, Preaching and Baptizing, or administering Sacraments, were not nulled nor made void by their personall wickednesse, then consequently no other act comprised within the same office or commission, could be thereby made void. So that if *Judas* had been an Apostle, when Christ sent his Apostles to Ordain Elders in the Church, his Ordination, notwithstanding his personall wickednesse, would have been as valide, as his Preaching or Baptizing formerly had been. [The Leaprosie of the hand doth not hinder the growing of the corne which that hand

loweth. Whatever arguments *Austin* useth in his Writings against the *Donatists*, to confirm the Baptism of Hereticks, are valid to confirm the Ordination of the like men.] So that though they were never so wicked, hereticall, or Antichristian Ministers, through whom the Ministry appointed by Christ, hath by mean conveyances descended upon us, yet this doth not at all void our Ministry. [A River which hath a pure fountain, may run through many impure channells, and yet becoming pure again, is no way prejudiced by the impurity of the channells through which it passed. The Word, Sacraments, Ministry, are *Christ's owne*, an continue to be *His* still, what corrupt hands soever be the instruments of conveying them.]

duly qualified
of work of the
ministry and doctrine
not, though they
were calling by
ordination, yet they
ministers sufficient

Finally, if wee should take for granted upon the principles of the *Donatists*, that the Ordinations of Hereticks or other wicked men were void, and so there were no ordinary way for continuing a succession in the Ministry, but that upon the universall corruption of instruments, visible succession were interrupted: yet in *Ecclesiâ restituenda*, an *unusuall* and *extraordinary* call in the Church it self, so reforming would be in *that exigent and extremity* a valid and sufficient *designation* of men in themselves duly qualified for that office. And even so the first Reformers of the Protestant Churches were called out unto the service of those Churches in the worke of the Ministry, the Reformation whereof they had by their zeal and labours so much promoted: For the dispensation of the Word and Sacraments, by the Ministers of the Gospel, being a work necessary and perpetuall, *Matth. 28. 19. 20. Ephes. 4. 11, 12, 13. 1 Cor. 12. 26.* where *ordinary* means of continuing them are impossible to be used, *unusuall* and *extraordinary* may take place. [The ordinary course of Circumcision was to be on the eighth day, but this course being not so well observable in the case of Israels travell through the Wildernesse, it was at last observed in an extraordinary manner, to wit, after forty years, *Josh. 5. 2, 7.*]

And the equity of this will the more appear if wee consider that in this case, the Church doth not do more then she may do, only something, which ordinarily should be done, is left undone, for want of such officers unto whom the doing of it did

did belong. For Election of men to this service may be by the Church herself, though *formal ordination* by imposition of hands be only by officers. And the Churches Election alone in this exigent would be a valid call, where imposition of hands were impossible to be obtained, because where and when officers do do it, the Church may be said to do it by her officers: and where there are no officers to do it, the election of the Church doth virtually comprize the act of the officers. [The Apostle sayth, that *unto principalities and powers was made known BY THE CHURCH the manifold wisdom of God*, Ephes. 3. 10. and yet the Church did it not but by the Preaching or Ministeriall works of her officers.]

The church may
that Ministry
imposition of hands

The election of
said shall do it
presby: y^e act of
officers within

It shall not need to adde here what M^r. Beza sayth of the first Reformers, That they were *a Deo extra ordinem excitati, rebus in a collapsis, ut ordinariae vocations nullus esset locus relictus*, That they were extraordinarily rayled up by God, the state of the Church being so corrupted that there was no place left for an Ordinary Call.

The first Reformers
were raised up
God through extra-
narily.

So then upon the whole matter we affirm, That we are lawfull Ministers of the Gospel, having by Ordination received Imposition of hands in *Collegio presbyterorum*, and our first Reformers (besides the like Ordination, which the wickednesse of Instruments could not invalidate) were by the Election of those Churches (unto the Reformation whereof they had so eminently concurred) called out unto the same service. This was the substance and sense of what was spoken.

Thus far this day, the report whereof might well have been spared in this juncture of businesse of higher concernment, had not the partiall and uncivill (not to say uncharitable) reports of some enforced so much from us, wee rather choose to ask pardon for saying so much, then for saying so little, and so many of us as held our selves at this debate silent, do conceive that we need no Apology for so doing with wise men; and for such whom neyther our speech nor silence, our presence or absence, our mildnesse nor earnestnesse can please, wee are not at leisure to give any account of our selves to them, * theirs be their tongues, ours our ears; wee go forward in our intended narration.

* Tu lingua ego
aurium sum
dominus.

Master Earbury was assured by his followers that he had gained the day, and therefore now hee was the only Minister, or rather Apostle in the World; whereupon hee began to gather some people together, as if hee intended to build, plant, or gather a Church; but first he thought fit to dig at the foundation of the true Church of Christ, which wee must needs confesse was the best way to overthrow it, and make good his grand assertion that *Christ hath no Church on earth*. Mr. Earbury therefore upon the eleventh of December, at a publick meeting before divers of the City of Oxford, endeavoured to prove this proposition,

That the fulnesse of the Godhead, the same fulnesse of the Godhead which is in Christ, dwells bodily in the Saints, in the same measure, though not in the same manifestation as it dwells in Christ whilest hee was here below in the flesh.

For the prooofe of this damnable doctrine, he alledged (as we are informed) these places of Scripture, 1 Sam. 16. 13. compared with Heb. 2. 11, 12. and Psalme 22. 22. Coloss. 1. 27. Coloss. 2. 9, 10. John 17. 21, 22, 23, 24. Ephes. 3. from v. 14. to the 19. 1 Cor. 12. 12. 2 Pet. 1. 4. Zach. 12. 8. Mark, the Scripture doth not only say we shall be *one with God* as Christ is, but it sayth more, we shall be *as God*. But (sayth he) it will be objected, That God hath anointed Christ above his fellows, Heb. 1. 9. I answer (sayth he) this place is meant of being anointed with the Godhead: but be it known to you, *Christ hath no more of the Godhead then we have*, and therefore is not anointed in greater measure then we are, but onely in a greater manifestation; and if we beleewe this, we shall doe greater works then ever Christ did; that Text then, Heb. 1. 9. is meant onely of the manifestation of the Godhead; For as the soule is as much in the little finger, as in the head, so is there as much of the Godhead in the least member of Christ, as there is in Christ himselfe. I do, sayth Master Earbury, remember another Text that is urged by some to overthrow the doctrine which I have delivred; which you may read in the third Chapter of John, v. 34, 35. but the objection being specially grounded upon the 34 verse, may be answered out of the 35 verse, for sayth

sayth Master *Earbury*, whatever God hath given to the Son he hath given to the Saints, and if the Saints saw this they would never ask any thing any more of God, because all things are given to the Saints, and God loves the Saints as he loves the Son, *John* 17.23. True it is, that all Kingdoms, Countries, and people are given to Christ, *Psalme* 2.7.8. but it is as true that they are given to the Saints, *Revel.* 2.26,27. whatsoever the Son hath received of the Father, the Saints have received likewise, they have received the same power, the same glory, but they do not see it. Nay, whatsoever is spoken of the Son is spoken of the Saints, for the Saints are the Son; and this is manifest, sayth Mr. *Earbury*, and then produced two places of Scripture to prove it, *Revel.* 3.9. *Revel.* 21.7. Wee are now heirs of all things as the Son is, and we shall know it, and men shall know it, and come and worship at our feet: therefore let this be the ground of our Faith and Hope, for Christ is not shut up in Heaven, but Christ is in us the hope of glory.

Master *Earbury* doth as you see positively deliver these blasphemous errors, and yet when he was admonished by one of our brethren, hee sayd, hee did not deliver any thing dogmatically, for hee did only enquire into the Truth of things as one that was to seek. To which it was replied that, First, hee did urge Scripture to prove his opinion. Secondly, that hee sayd his Exposition was manifest. Thirdly, that he pressed the people to receive his Exposition, to build their hope upon his interpretation, and to believe the Scriptures in his sense. Fourthly, to encourage them to receive his interpretation, hee assured them that if they would believe his doctrine, they should do greater things then ever Christ did; and men should come and worship at their feet. Fifthly, hee was advised to deliver practicall points to the people, and not to teach any thing for truth concerning which hee was not fully perswaded in his own minde. Sixthly, our brother desired him to enquire of those who were able to resolve him in those things of which hee doubted, and not to enquire of a company of unselected people, for by that means he might bring them also to doubt of most of the principles of the Christian faith.

Moreover, upon the cleventh of *December*, Master *Earbury* *Decemb.* 11. took

took upon him to prophecy of greater shakings yet in *England* and *Scotland*, as well as *Ireland*. In *Scotland*, sayth Mr. *Earbury*, they think to preserve themselves, but you shall see and they will feel greater shakings yet, even mighty Earth-quakes; but if the Lord teach you this doctrine which I have now delivered, it will keep up your spirits. Remember that it is not only God that gives you strength, but God is your strength, and you shall walk upon God himself as upon high places; believe it, wee are filled with the same Godhead, with the same glory that Christ is, and wee are one with the Father as hee is.

These Notes were communicated to one of our company by a Captain; whereupon, one of our brethren preached just the contrary doctrine, and proved that it was a fundamentall Article of the Christian Religion, because Christ hath built his Church upon this fundamentall confession or acknowledgement, as upon an immoveable Rock, *Matth. 16. 16, 17, 18.* *Simon Peter said, Thou art Christ the son of the living God; and what said Christ? upon this Rock will I build my Church.* This is the great Article so often disputed and cleared in primitive times by the Apostles for the conversion of *Jews & Gentiles*. That *Jesus Christ* who took our nature of the blessed *Virgin*, is the true *Messiah* the son of the living God, God equall with his Father, *way the same God* (though not the same person) with his Father, God by nature, and yet *Man* by nature; perfect God, and perfect *Man*, both natures the divine and humane being inseparably united in the person of the son of God, the second person of the glorious Trinity. This truth was made evident by the whole series of the book of the *Acts* of the Apostles, and therefore it is not sufficient for us to acknowledge that Christ is in some sense God, and *Man*, but we must believe this truth as it is revealed and declared in the Scriptures, because the Scriptures are the doctrinall foundation, and Christ the personall foundation. We are built upon the foundation of the Prophets and Apostles, *Jesus Christ* himself being the chief corner stone, *Ephes. 2. 20.* yee must walk, sayth the Apostle, as yee have received, and be built up in Christ, and established in the faith as you have been taught, *Coloss. 2. 6, 7.* Divers of Master *Earbury* his Auditory were startled

startled with this Sermon: two of them came to Mr. *Cheyne*,
 and told him that he had delivered Doctrine contrary to what
 they had been taught by a very pretious man Mr. *Erbury*; Mr.
Cheyne told them they were to examine which of those con-
 trary Doctrines was agreeable to the Scriptures; For he that
 preacheth contrary to *M. Erbury* his opinion is not to be con-
 demned, if *Mr. Erbury* his opinion be contrary to the word of
 God: whereupon they desired Mr. *Cheyne* to give *M. Er-*
bury a meeting, that the point in controversie might be fully dis-
 cussed in the presence of them who had heard both Ministers
 preach. *M. Cheyne* offered to meet at *Mr. Mayors* house; and
 put off his other businesse that he might fulfill his promise; but
 contrary to expectation, *Mr. Erbury* desired to be excused;
 whereupon *Mr. Cheyne* wrote to *M. Erbury* to meet him any
 where else, if he desired a more private meeting, or to meet him
 at the Schools if he desired a more publick disputation: *Mr. Er-*
bury refused to write an answer or declare his opinion under his
 hand, yet signified his desire to confer with *Mr. Cheyne*; upon
 this answer *Mr. Cheyne* went to his Quarters, and after confe-
 rence with him, did both beseech and admonish him before an
 Officer of the Army to study those points better, and to consult
 some that were able to give him satisfaction in them: for if he
 consulted none but unsettled men, he did not take the right
 way to be settled. *Mr. Erbury* replied, that God did reveal
 the mystery of Christ to babes, and conceal it not only from
 worldly wise men, but from those that were spiritually wise, as
 if any man could be spiritually wise without the knowledge of
 Christ: surely this was as vain as if he had said Christ will save
 babes, and damn those that are spiritually wise; for no man can
 be wise to salvation who is ignorant of the saving mystery of
 Christ, and certainly that is the mystery our Saviour speaks
 of, *Matth. 11. 25. 26.* *Master Erbury* after this admonition
 preached to divers of the City in an high and daring way, He
 took that portion of Scripture; *1 Kings 4. 25.* for his text, and
 preached to this effect, as we are credidly informed.

They are much deceived who say we deny the Godhead of
 Christ, for Christ is nothing else but God [he meaneth God the

F

Father]

Father] manifested in our flesh. Christ is anointed with the Spirit, *that is, the power of God, I say 61.1. Luke 4. 18.* He hath anointed me, *we;* what Christ as a distinct person from the Saints? no, Christ and all the saints; For *it is but simply understood to look upon Christ as distinct from the Saints,* because Christ and the saints make one man; He is the head and we the Members, He and we make one perfect man. The Saints have the same anointing that Christ had; and therefore *as Christ was sent to preach, so are they,* and indeed the only preaching and teaching from God is in the Saints. It is not the will of this Nation that can invent to send Preachers abroad; but when God hath broken the Nation and their Formes, *they set up a new Forme,* but there will never be any true teaching till Christ doth appear in the Saints: they only have the only oyle, *I say 61.1.4.* and therefore they only shall build the old waste places. What is become of those Preachers that had their Orders from the Bishops, and to from the Pope? There is not one to be found in the North and in Wales; they are gon to far Personages from whence *Malignants* have been thrown out; *For may see what a blessed Reformation we have now at this day:* the saints shall build these old waste places, not men in holy Orders (they will not accept of so by the year) but the saints shall build them, the saints, not those who call themselves Ministers, but those whom the people shall call Ministers, *I say 61.6.* Priests and Ministers because they shall have a double portion of the spirit, *verse 7.* double to that which the Priests had under the Law, or Ministers heretofore under the Gospel, and it shall be acknowledged that God is in their flesh, *verse 9.* mark, a double portion in their Land, that is, in their flesh. It is by providence that we speak now, for the world seeks to binder us; but the Law shall go forth of *Sion, Michs 4. 2.* *Sion,* that is the place where God dwels; where is, that but in the saints? The Law then shall go forth from the Saints; what Law? not the Commandments, but the Law of the spirit shall go forth out of the saints, even the Law of the spirit of life in Christ; The word of the Lord shall go forth, that is, Christ himselfe, *Revel. 19. 13.* that is, *there shall be an appearance of Christ in the Saints. Kings shall bow down*
and

I say 61. 6.

and lick the dust *Psal. 72. 9, 10, 11.* under whose feet? why, the feet of the *Son* and of the *Saints*; (as we shall shew hereafter) and then there shall be peace. Now there is a war amongst the *Saints*, Independants against Presbyterians, and they against the Rebaptized, but when God shall appear in our flesh, there will be no vexing of one another. My deare friends, be sure that where there is a destroying spirit in the *Saints*, there is no appearance of *Christ*; for this is nothing but the appearance of *Antichrist* and of the *Divell*, who was a murderer from the beginning. I am afraid to call them *Saints* who have the spirit to make a man an offender for a word, who have an intent to catch men and imprison them, nay bring them to death; to take advantage of a mans weaknesse, this is not the spirit of *Christ*, this is the spirit of *Antichrist*, for the *Saints* shall not hurt in all the holy mountaine, nor a law though he curse *Christ* *Iesus*, nor a *Turk* that makes a scoff of the *Son* of *God*. It is a strange hypocritically nation this; we have prayed these eighty years for the conversion of the *Jews*, and yet we will not suffer a *Jew* to live amongst us: I feare the blood of the *Jews* cast out of this nation, and abominably butchered, is not yet washed away, this is a meer mockery, there must not a *Papist* nor a *Malignant* be suffered to live amongst us. We pretend to *Christ* and we have not the spirit of *Christ* within us, for a destroying spirit is the spirit of *Antichrist*. Dear friends be not angry if the spirit of *Antichrist* appear in you, for it was in *Christs* owne *Apostles* in three things.

First, a spirit of *Prelacy* or pride; the poor *Fisher-men* dispute who should be greatest.

Secondly, a spirit of conformity; because one did cast out *Devils* and did not follow them, they forbad him.

Thirdly, a spirit of cruelty; suppose men will not owne *Christ*, will ye destroy them? are you of the spirit of *James* and *John*, of a destroying spirit? *Christ* came not to destroy any mans liberty or life, therefore a destroying spirit is the spirit of *Antichrist*. Consider what is said of the *Beasts* in the *Revelation*, the *Dragon* was under *Popery*, another *Beast* under *Episcopacy*, and the new *Beast* is that of these times, his appearance is lowly yet, but he speaks like a dragon, bonds, banishment

ment, bloud. Note, first, his pride, he speaks high things. Secondly, the spirit of conformity, you must receive a mark in your head, and be of their opinion; and a mark in your hand, practise as they do. Thirdly, a spirit of cruelty to vex those that will not conform; they must have no liberty of conscience, nor liberty of Trade. Many Saints have been hanged, as *Barrow*; and it may be some in these dayes may be put to death, and it will be a wonder so after ages why they were so. The four plagues of *Babylon* are death, that is a dead spirit; famine, that is, want; they are ever complaining of this want and that want, they are afraid of this sin and that sin, they want this grace and that grace; this is a signe that we have the spirit of *Antichrist* in us, we do not see our fulnesse and praise God for it, we have all the fulnesse of the Godhead in us and doe we complaine? Yet *Mr. Erbury* thought fit upon another day to enlarge himselfe upon that Text, hee preached on before in the presence of divers Citizens, *T. Sam.* 16. 13.

Christ, saith *Master Erbury*, is nothing else but the anointed of the Lord, anointed with the Godhead, and so are the Saints, for Christ and the saints make one anointed. *Habak.* 3. 13. *all the Godhead is in us as it is in him, though this be not manifest, yet we have for the present the same glory that the Son hath, John 17. 22.* Dear friends, Christ was anointed with the Spirit also, but what is the Spirit? *The Spirit is the power of God and the appearance of Christ.* All power is in God, now when that power of God shall all and come forth, then it is the Spirit, therefore the Spirit is the coming forth of the power of God. Secondly, the Spirit is the appearance of Christ, for Christ is called the wisdom and the power of God, so then the coming forth of the power of God is the Spirit and that Spirit is Christ, for Christ and the Spirit are both one. Friends, we have an ignorant blind devotion, we pray to Son, Father, and Spirit, and know not what the spirit is, but the scripture tels us that the spirit is the power of God, and the appearance of Christ, *Luke 1. 35. chap. 24. 49.* the power of the most High, that is, the spirit, *Acts 2. 4. 1. Cor. 13. 4.* compared with *1 Pet. 3. 18.* the spirit then is the coming forth of the power of God, and therefore we must not look upon the spirit as a person in the Godhead: poor people

people are miserably puzzled about this, and therefore I will shew it out of the scripture. There is but one God and that is the Father, in whom all power is. 2. When this power comes forth, it is the spirit. 3. All the power of God comes through Christ, and therefore Christ is called the power of God, nay the spirit, 1 Cor. 15. 45.

In their divinity yonder, they will say, the Father is not the Son, the Son is not the Spirit, but I say that Christ is the spirit, that is, Christ in his appearance is the Spirit, John 14. 16, 17 18. The spirit shall come, that is, I will come and comfort you, the power of God shall appear in me, so then the other comforter that he would send was not another third person, but the power of God appearing in Christ, therefore let us not be cheated in the beginning of our Religion; read 2 Cor. 3. 17 18. The Lord Christ is that spirit, that is, he in whom the power of God is, the 18. vers. is best translated in the Margin of your Bibles of the Lord the Spirit, Christ then is the Spirit. Beloved, that we may be in a maze no longer, let us know God aright as he is.

1. There is one God,

2. As there is one God, so we read that there is the Father, the Son, and the Spirit. Now these three are not three persons in the Godhead, but they are severall appearances of God unto men. As God is in himselfe and of himselfe, so he is the Father.

3. As God comes forth in the man Christ Jesus, as the fulcresse of the Godhead dwels in him that is the Son.

4. God coming forth in power is the Spirit. We do not by this deny the Godhead of the Son, but shew what we hold of the personalities, they are but the inventions of men. The Spirit is nothing but the power of God in the man Christ, and therefore Ioh. 17. 3. there is no mention of a third person. And in the Book of the Revelation there is no praise given to the Spirit, but all to the Father who sits upon the Throne, and to the Lamb, to the man Christ Jesus, in whom God dwels bodily, as he doth in the Saints. Now then this is that I drive at, that as soone as we know Christ in us, and that we are anointed in him, then the spirit of the Lord shall come upon us, that is the power of the power from on high, there will be the appearance of Christ in

us; this is plain to me, I trust it is so to you. We shall have the appearance of Christ (as *David* had) in our *sufferings, sayings, songs.*

1. In our *sufferings*, for our *sufferings* are as *David's* were, the *sufferings* of God: our *sufferings* are as *Christ's* were, most from God, *Matth. 26. 38. Mark 14. 33.* why did *Christ* take some *Disciples* to pray with him? why, because he was afraid to pray alone; and he prayed the same words thrice, because he was amazed and could not go forward, but prayed the same words over and over; and is bathed his face with me when I had the spirit of bondage. You talk much of a man crucified at *Hierusalem* some hundred years ago; it is no such great matter to know that *Christ* suffered at *Hierusalem*, but to know that we suffer as the *Son*, that our *sufferings* are the *sufferings* of God; there is the mystery: I dare not say any more, for the time is not yet come to speak the truth; only thus, *David* filled up what was before, and we fill up what is behind of the *sufferings* of *Christ*, *Col. 1. 24. Rev. 12. 11.* all our *sufferings* are the blood of the Lamb.

2. In our *sayings* as *David*, *Psal. 22. 22. Hebr. 2. 11, 12. John 8. 28. Psal. 71. 17.* *David* never went to School and hee knew hidden things.

3. In songs, *Christ* did sing in *David*, we must sing in *Christ* we set up our selves when we do not speake and do things as the power of God, and in the appearance of *Christ*; we shall be as *mopish* as *Saul* if the Godhead do not appeare in us, &c.

It was as we conceived high time to call Mr. *Erbury* to an account, after so many fair warnings given him and so many foul errors preached by him, both to Scholars and Citizens; but because Master *Erbury* his followers were as confident as hee was, that no man was able to disprove or refute him; one of our company undertook that Task, and offered to do it in the publick Schooles, the fittest place for Scholars to dispute in, but Master *Erbury* desired that the meeting might be at the University Church upon Monday the 11 of January at two of the clock in the afternoon, because some of his followers were unwilling to meet at Schools: They met accordingly; Mr. *Erbury* desired leave to explaine himselfe; and began much after this manner:

Friends

Friends, and Fellow soldiers, and you gentlemen Scholars, I am come hither this day to answer a publike Charge, and a private Challenge, &c. Whereas it did appeare indeed that *Mr. Erbury* his Adherents made the Challenge; but that was not insisted on, *Master Erbury* had fair leave to proceed in his Apology. He said that it was not his custome to speake any thing dogmatically, for he did proceed in all his Lectures by way of inquiry. How true this Apology is may appear by the extracts of his three sermons before: and if it had been true, yet it is no Apology; for this is to be a meer Sceptique, and the ready way to teach his Auditors to question all things, and hold nothing. But *Master Erbury* was not ashamed to own this deceit, for he presently added that he spake not as a Minister to them, for he had renounced his Ministry long since in the presence of the Bishops, nor did he speake as a gifted man knowing the mystery of Christ, but as one that was to seeke, and therefore (said he) we are now upon a way of enquiry, we are seeking out David and the King, according to that Prophecie, *Hosea 3. 5.* For I find that Christ is a mystery hidden, not manifested by the Prophets or the Apostles, for the Apostles, saith he, did but see Christ in a Glasse darkly; but we, saith he, behold the glory of God shining in the man Christ, the face of Christ, that is, the person of Christ, and we have Christ in us the hope of glory, and that is indeed The mystery, *Coloss. 1. 27.* Christ as without us is not the mystery, but Christ as in us, Christ as born in us, suffering and rising in us, for our sufferings are the filling up of Christs sufferings, *Coloss. 1. 24.* Now though *Paul* knew Christ suffering in him, yet *Paul* confesseth that he had not attained to the resurrection of the dead, *Phil. 3. 10.* 11. This mystery then was manifested only in part to the Apostles, and primitive Christians: but ever since the Apostles ceased, this mystery hath been a sealed book, as you may see, *Revel. 5. 1. 2. 3.* He that sits upon the Throne is God, even the Father God himselfe. The book is sealed with seven seals, that is, perfectly sealed, and no man in Heaven or Earth, or under the earth, is able to open this Booke, but this Booke shall be opened again when Christ shall come in his spirit in the Saints; *Revel. 10. 1. 2.* this little book contains the mystery, Christ in us the hope

hope of glory; And when the seventh Angel doth begin to sound, the mystery of God shall be finished, *Revel. 10. 7.* Now this mystery is nothing else but Christ in the Saints, that is; *Christ is not a distinct person from the Saints;* for the Saints and the Son make one perfect man, *Ephesians 4. 7. 8. 9. 11. 13.* Master Erbury had many other excursions before he came to the question: to which it was replied, but we shall give you a brief account. Master Cheynell desired to know of Master Erbury what that mystery was, which Master Erbury was better acquainted with then the Apostles, or primitive Christians; whether it was the mystery of faith and godliness, a mystery necessary to salvation; if it were necessary to salvation; then sure it was sufficiently revealed to the primitive Christians; but if it be not a saving mystery saith Master Cheynell: *let us never trouble the people with it.* 2. Master Cheynell desired to know how Master Erbury came to open that booke, which no man in heaven or earth can open. 3. Master Cheynell asked him whether the seventh Trumpet had yet sounded. 4. Whether Master Erbury had any new revelations which were not contained in the Scripture. 5. Whether he made himself an Apostle, a Prophet, or of some higher order, because he pretended that there would be no Ministry till new Prophets and Apostles were sent to gather the people of God dispersed abroad and intimated that he himself knew more of the mystery of Christ then the Prophets or Apostles. Master Erbury would not give any positive answer to any of these questions; for he said they were ensnaring questions: To which Master Cheynell replied, why then our meeting will be to little purpose, if you will neither explain or vindicate your doctrine; But the truth is, Master Erbury saw he had overshot himself in these elaborate extravagancies, rather then expositions; for if he had said that the seventh Trumpet had not yet sounded, then it would have followed:

1. That the mystery which Master Erbury pretends to be so well acquainted with is yet sealed, and not revealed to Master Erbury, or any other.

2. Master Erbury by his exposition of *Revel. 10.* and *Ephes. 4.* compared together, doth overthrow his own opinion and

and confirme ours, if the seventh Trumpet hath not yet sounded; for by both places layd together, if Master Earbury his exposition be solid, *Pastors and Teachers must be continued in the Church, till the mystery be finished, and therefore till the seventh Trumpet hath sounded, Revel. 10. 7.* But the mystery, sayth Master Earbury, will not be finished till Christ and the Saints are made one perfect man, *Ephes. 4. 11, 12, 13.* Therefore there is still need of Pastors and Teachers in the Church, if the seventh Trumpet hath not yet sounded, and Master Earbury hath but deluded the people in pretending to declare a secret to them, which will not be declared till the seventh Trumpet hath sounded. Master Chynell did likewise desire them to observe that Master Earbury did intimate that *God the Father only is God of himselfe, and that the Saints are equall to Christ;* but enough of that anon; After many circumlocutions Master Earbury did at length descend to the question, and laid downe this Thesis,

The Saints have the same fulnesse of the Godhead dwelling in them, in the same measure though not in the same manifestation, as it doth in Christ; but the Godhead shall be manifest in the same manner and measure in the Saints as it is in Christ.

Mr. Earbury indeavoured to prove this proposition by the 14 of John from the 2 verse to the 20. From the 2 and 3 verses he raised this observation, *That Christ ascended that he might receive the fulnesse of the Godhead for himselfe, that so he might impart it unto us;* because he went to prepare a place for us, that he might come againe and receive us to himselfe that where he is we might be also: but Christs mansion was in the Father, verse 10. therefore our mansion is to be in the Father, and the fulnesse of the Godhead is to be imparted to us as it is to Christ. For the Father is the Godhead, and we are to be in the Father, and the Father to dwell in us, as he dwells in Christ, and Christ in the Father.

To this exposition there were these exceptions taken by our brother.

1. Christ had the fulnesse of the Godhead before his ascen-
G fion,

sion, and therefore Christ did not ascend that he might receive the fulnesse of the Godhead.

2. If the Godhead were imparted to any Saint, that Saint would be as Christ is, truly God.

3. *The Saints are not in the Father, as Christ is in the Father;* for the divine Persons are *unus et solus quia unus est*, they are in one another because they have one and the same infinite essence, they are all three one and the same God.

4. The Father is not the Godhead, because the Father if we speak properly, is the first Person, the Godhead is the nature of all three Persons.

His next Argument was taken from *John 14. 12*. The Saints have a greater power then ever Christ had, for every one that believes in Christ may doe greater works then ever Christ did.

Our brother answered, that the speech was *limited*, they should doe greater works then *these*, that is, greater then the miracles which Christs speech referred to, and therefore Master Earbury did ill to interpret the Text, as if the words were to be simply and universally taken, when it is evident that they are to be restrained *quoad materiam subiectam*; for Christ did satisfie the justice of God for the sins of all the elect, which no Saint could ever have done. M. Earbury was asked whether he would acknowledge that Christ satisfied Gods justice for the sins of all the elect? but he would not answer yea, or no, but said that M. Cheynell endeavoured to intrap him. M. Earbury said that the Apostles gave the Holy Ghost, which was a greater work then ever Christ did. M. Cheynell desired him to prove that the Apostles gave the Holy Ghost as Christ did, by their owne immediate power; or prove that Christ did not give the Holy Ghost. M. Earbury replied, that Christ did not give the Holy Ghost before his ascension; and so retreated to his first hold; as if Christ had ascended, that he might receive such a fulnesse of the Godhead as did enable him to give the Holy Ghost. Our brother desired them who were acquainted with the Socinian controversies, to observe that M. Earbury had not his revelation from Heauen, but Poland: and desired M. Earbury to consider that Christ satisfied for the sins of the elect before his Ascension.

Master

M. Earbury his next proof was taken from *Iohn 14.20.21. Ioh. 17.5. 11.22.* from whence he collected that the same fulness of the Godhead was given to the Saints which was given to Christ, for the Saints have the same glory because they are one with Christ, perfectly one with him, *as the Father is one with him*, &c therefore the fulness of the Godhead dwells in them, The same glory which Christ asks for in the 5 *verse*, he gives to the Saints *verse 22.* of the 17 of *Iohn*, *there is the same union between Christ and the Saints, which is between Christ and this Father, verse 21. 23.* the same love *verse 23.* I say the same love, saith M. Earbury, *speake in as high a measure as you will, I will prove the same measure, nay there is a higher measure of love expressed to the Saints, then to Christ, though in a mystery, there is the same love and the same union, that is, an union of love.* Many answers were given to this Argument which need not be repeated. To that concerning union with Christ, it was answered to this effect, That the union between Christ and the Saints is either a mysticall union by faith, or a morall union by love, or a glorious union by a beatificall fruition. And because M. Earbury pressed the word (*as*) *one with the Father as Christ is one*; our brother answered, that there was a received distinction among Divines, *sicut veritatis, sicut aequalitatis, sicut similitudinis.* (*As*) doth sometimes note onely the truth of a thing; and so the union between Christ and the Saints is a true union, a real though a mysticall and spirituall union. 2. (*As*) notes no equality in that place of *Iohn*, though it may note a *similitude*, so the proportion and distance be observed between creatures and their Creator. Finally, M. Cheynell told him that the interpretation smelt too strong of Poland, when he intimated *that there was only an union of love, between the Father and Christ*, for there is also an union of nature; but there is not an union of nature between God and the Saints: the saints are joynt to Christ by faith, and are therefore *one spirit* with him, *I Cor. 6. 17.* but they are not *one God* with him.

Then M. Earbury insisted very long upon *Coloss. 2.* because that Chapter doth explain the mystery of God *even the Father*, and of Christ, *verse 2.* though the Spirit that is the power of God (*as we said before*) *even Christ*, who is the wisdom of

God, and the power of God doth manifest himself, *Job. 14. 31.* The Father is the eternall God, God in himself and of himselfe greater then all, and highest of all: the Father is the Godhead, and befits the man Christ with all the fulnesse of the Godhead, *Coloss. 2. 9.* For Christ hath all given to him as the Saints have; and as there is the fullnesse of the Godhead in Christ, so is there also in the Saints, For they are *μετὰ πληρόν* *verse 10.* which is rendred *compleat*, now the Saints are not compleat till they are filled with all the fulnesse of God, *Ephes. 3. 19.* filled with love, for God is love, and that love wherewith we are filled is God: filled with Christ the wisdom of God, and with the spirit the power of God, with those three that are in Heaven; this is the mystery and it is incomprehensible, for the love of God to Christ and the Saints is Incomprehensible.

We fear that you would be tired out, if all that was objected against this exposition should be related; but it must be observed, first, that when M. Earbury speaks of God, he saith, [*God even the Father*] and when he mentions the Father, he saith, the Father is God himselfe, the eternall God &c. whereby he doth intimate, that Christ is not God of himselfe, the eternall God, equall to his Father. Our brother therefore took exceptions against these expressions, because they seemed not to drop from M. Earbury, but to be affected since they were so often repeated. M. Cheynell offered to prove that *Christ is God by nature, God of himselfe equall to his Father.* M. Earbury replied, dear Sir, you are not to dispute, but to answer what I object; whereas indeed M. Earbury was to have been respondent, and did make a Speech instead of a Supposition for the explication of his Thesis, and therefore M. Cheynell should have had free liberty to have disputed, and M. Earbury was engaged to answer his arguments, but when that would not be permitted, and M. Earbury desired our brother to consider, that that phrase *God by nature*, was no *Scripture phrase*. Master Cheynell replied, Sir, now it appears that you are not so well read in Scripture as you pretend to be, you may read the expression, *Gal. 4. 8.* and though you will not give me leave to dispute, yet suffer me to expound the place, and shew the ground of my Exposition: The Apostle shews in this place

I. That

1. That religious service must be performed to none but to him that is God by nature, from hence it will follow, that if Christ be not God by nature, we ought not to performe religious service to Jesus Christ.

2. The Apostle shews that they are ignorant of God, who perform service to them who are not Gods by nature.

3. M. Cheynell shewed that Christ was God by nature, subsisting in the form of God, and was God equal to his Father, and proved it from Phil. 2. 6. *in ipsa dei imagine*, subsisting in the form of God, thought it no robbery to be equal with God. He who is in the forms of God, and without prejudice to the Father equal to him, must needs be God by nature, the selfe same God (though not person) with the Father; and therefore an Independent: God, God in himself, God of himself, the eternall God. It is robbery to make more Gods then one. It is robbery to make the Saints equal with God, but it is no robbery to make God the Son equal with God the Father, because Christ is God by nature, but no Saint is God by nature; the fulnesse of the Godhead, all the fulnesse of the Godhead dwels, and dwels bodily, that is, really, (for body is opposed to shadow) in the person of the Lord Iesus. And therefore it is evident, that the same fulnesse of the Godhead which is in Christ, is not truly and really in any Saint. The Congregation received this exposition with a generall shout and acclamation; but M. Cheynell desired them to forbear, and told them that if he could not intreat them to be silent, he would silence himselfe and proceed no further, least such testimonies of approbation might give offence or cause disturbance.

2. Desired the company to take notice that M. Earbury called the Spirit, the power of God, almost as oft as he had occasion to mention the Spirit, which expression did too plainly declare that M. Earbury held correspondence with the Socinians in their hereticall opinions. M. Earbury professed that he never read any of their writings, and yet when M. Cheynell distinguished between the spirit and the graces of the Spirit, a little after, M. Earbury forgot himself, and said, that was a Polandisme, conceiving that the spirit was by that distinction, imprisoned in Heaven, and he began to tell a story of some cast out by a Synod for such expressions: and when M. Cheynell

will did distinguish afterward between Christ considered as a glorified man, and as the Lord of glory; M. Earbury said, glorified man was one of the *Polonian expressions*: let the Reader judge whether M. Earbury never read any of the *Polonian Writers*. 3. Our brother desired M. Earbury to deal plainly and clearly with him; whether he did acknowledge and believe three Persons and one God? our brothers question was grounded upon M. Earbury his mention of three in Heaven, and yet his frequent confounding of the Son with the Spirit; for sure if the Son be the Spirit, as he doth commonly preach, there cannot be three in Heaven, for the Son and the Spirit are but one as he conceives; nay, there will be but one in Heaven, for the Son is nothing but the wisdom of the Father, or the power of the Father, and so there will be no more divine persons in Heaven, but the Father only. Besides, M. Earbury saying, that the Father is the true God, and God is love, and the Son is wisdom, and the Spirit is power, M. Earbury seemed to put off his Auditory with a *Trinity of Attributes*, instead of a *Trinity of Persons*, and consequently to make many *Threes* in Heaven, for justice, mercy, eternity, will make another three in this sense. But M. Earbury said, that he came not thitherto be catechised; but it was easie to reply that he came thither to explaine himself, and satisfie the Congregation, which could not possibly be done unlesse he would give positive answers to pertinent questions. M. Earbury told us, that the fulnesse of the Godhead should be revealed more clearly hereafter in the flesh of the saints at the sound of the seventh Trumpet, but it was more clearly revealed in the Prophets, then by the Apostles, because the Apostles were most taken up with writing about Faith and particular things, yet Iohn the Divine wrote clearly of it, 1 Iohn 3. 2. and therefore he pronounced all them to be Antichristian, who did not believe that there is the same fulnesse of the Godhead in Christ and all the saints, which he conceived to be very cleare from the 1 Iohn 4. 2. 3. that is, saith he, whosoever denies that Christ is in us, is Antichrist, for by flesh is not meant the humane nature, saith M. Earbury, but the coming of Christ is the manifestation of the Godhead in the flesh of Saints, for Christ himselfe is the Spirit with God. Our brother

brother was here forced to lay open *M. Earbury*, and declare that *M. Earbury* conceived that Christ was man before the world was, and therefore though he came into the world to be made of a woman, yet he came not to be made *man*, but to be made *flesh*. Hereupon *Mr. Earbury* charged our brother with revealing of secrets, and said, that he had delivered himselfe to that purpose in a private Conference. Our brother replied, that he had not spoken a word about that Argument, if *M. Earbury* had not led him into it, by his perplexed discourse, and pronounced such a censure upon all men, that are not of his mind, as to say, they are Antichristian.

Master *Earbury* insisted much upon *Ephes. 3. 19.* That ye may be filled with all the fulnesse of God; which our brother said, was to be expounded by *Iohn 1. 16.* of his fulnesse we have all received grace for grace. Divers are said in the Scripture to be full of the Holy Ghost when they are *sufficiently enabled to perform the duties which belong to their present estate and are growing up towards that fulnesse, which all the Saints shall enjoy when God is all in all.*

But *M. Earbury* seemed most confident when he came to urge his arguments, taken out of the Book of the Revelations.

The first was drawn from *Revel. 2. 26.* *The Saints have the same power over the nations to crush and breake them that Christ himselfe hath.* The answer was, that the Saints did not overcome by their owne strength, but by the strength of Christ. Christ doth overcome, and we triumph, we have a share in that victory which Christ gaines by his owne arm, *Iohn 16. 33* True saith *M. Earbury*, but the Son hath *no power of himselfe*, he hath all from the Father, and so have the Saints, and the Saints have the same power that Christ hath.

Our brother denied this bold assertion, because the Saints are not Omnipotent, nor hath the Father given power to the Saints to quicken *whome they will*, nor have the Saints *life in themselves*, as the Son hath *life in himselfe*, and the Father in *himselfe*, *Iohn 5. 21, 26.*

His next argument was taken from *Revel. 3. 21.* *The Saints have the same honour, worship, throne, glory, that the Son hath, may the same with the Father, and therefore they have the same Godhead.*

Our

See learned *M. Bayne* his Annotations upon the Ephesians.

Bold assertion.

Our brother answered, that *hard and obscure places of Scripture should be expounded by plaine places*. But it is clear that all men ought to honour the Son even as they honour the Father, *John 5. 23.* and it is as clear that the *Saints are not to be honoured as the Father is*, whom *M. Farbury* acknowledgeth to be *God of himself, highest of all, and greatest of all* to give that honour, to the Saints, which is due to the Father is *Robbry and Idolatry, and to maintain that it is due to the Saints is lead blasphemy*. There was another answer given more direct to that very text, *Revel. 3. 21.* our brother observed a distinction of Thrones expressly mentioned in the very Text; The Saints shall sit with Christ in *his Throne*; but Christ sits with his Father in his *Fathers Throne*: Christ therefore must be considered as a *glorified man*. and so the Saints shall sit upon the same Throne that Christ sits on as a *glorified man*: but if Christ be considered as the *Lord of Glory*, as the same God with his Father, so he sits upon the *same Throne with his Father*. Now though Christ promise that the Saints shall sit with him in *his Throne*, yet he doth not say, that they shall sit downe in *his Fathers Throne as he himself doth* who is in the Father, and one God with the Father. Nothing is more clear in Scripture then that *no man save he that is God. man is to be advanced to the right hand of the Majesty on high, above all that is named in the world to come, Ephes. 1. 20, 21.*

His third argument out of the Book of the *Revelation*, was grounded upon *chapter 2 I. 7.* They who *inherit all things* have the same fulnesse of the Godhead in them which Christ had who was *heir of all things, Heb. 1. 2.*

Our brother answered, that Christ is the *naturall Heir* of God, that we are the *adopted Heirs* of God. Christ is Heir of all things *by nature*, because he is God *by nature*, but the Saints are Heirs by *free grace*; whatever blessings they enjoy from their election to their glorification, proceeds from free and rich grace, *as they are elected, so are they called, justified, sanctified, and glorified by free grace.* And the first Chapter to the *Hebrews* doth put a distinction between Christ and the Saints, as is evident by the worke of *Creation, v. 2. his satisfaction, v. 3. his eternall generation, v. 5.* we must not say to a Saint as God doth

Both to Christ [*Thy Throne & Godendureth for ever, vers. 8.*]

M. Erbury promised us three Arguments more and threatened to draw them up into form.

His first Argument was taken from *Isay 61. 1. to 7.* They who are annointed as Christ, are to preach the Gospel to the World, and whom the World shall own as the only Ministers of Christ, and shall honour as the Son, they have the fulnesse of the Godhead in them: but the Saints are annointed with the Godhead, &c. therefore.

There being but one clause of the major pertinent to the point in hand, M. Erbury was desired to prove that *the saints were annointed with the Godhead.*

Mr. Erbury endeavoured to prove it by this Argument. *They who know all things are annointed with the Godhead: but the Saints know all things, therefore the Saints are annointed with the Godhead.*

Our brother shewed that this was a fallacy, *à dicto secundum quid ad dictum simpliciter*: The answer was, that the Saints do know all things *suo modo*, that is, all things necessary to salvation, but they doe not know all things simply and universally, because they are *not omniscient*. *They who are omniscient are annointed with the Godhead; but &c.* The Saints are *not omniscient*, therefore they are *not annointed with the Godhead*; the contrary you see follows from that medium. M. Chynell therefore made it evident that unlesse [by knowing all things] was meant that they were omniscient, the major was false; if he took those terms in one sense in the major, and another in the minor, it was a false Syllogisme, consisting of four terms, as may appear to the eye.

*They who are omniscient are annointed with the Godhead.
But the Saints know all things necessary to salvation,
therefore the saints are annointed with the Godhead.*

M. Erbury said that Omniscient was no scripture-terme, our brother desired him to prove that *the Saints knew as much as God knoweth*, or take some other medium; for though it was impossible to prove the proposition denied, yet he might finde out some more probable medium. Mr. Erbury tryed divers other wayes but could not conclude, and therefore our

brother being almost quite spent, concluded the exercise as he began with prayer.

We shall not stand to make generall observations upon all *Mr. Erbury's* dictates, but the designe is evident, the Magistracy and Ministry of this Kingdome are both aimed at, because godly Ministers preach up the power of Magistrates, and prudent Magistrates countenance pious Ministers who were ordained (by a Colledge of Ministers separated from Rome and Antichrist, by a professed subjection to Jesus Christ) and set apart to preach the Gospel of Christ, by which all discerning Christians know, Antichrist hath been much weakned, and will in time be quite overthrowne. Nay, it is cleare that all well-grounded policy for the affairs of this life, is grounded upon Religion; for God, and so godlinesse under God by his ordinance heaps all blessings upon the wisest, and well-built State, it doth uphold and maintaine all Common-weals in an happy order, and makes a land to become the land of *Immanuel*; now the Christian religion cannot be upheld without a Christian Ministry; for if a Ministry had not been necessary, Christ would not have instituted it; being necessary, Christ will continue it, for Christ will not be wanting to his Church in things that are necessary for its edification and encrease; the Ministry then being instituted, and therefore necessary, must be maintained; for no Christian or company of Christians must presume to abolish an Institution of Jesus Christ. The end of the Ministry is to work upon the conscience for the restraint of sin, and to beget such graces as do incline both Governours to rule, and inferiours to obey according to the word; finally to nourish justice and charity, temperance and fortitude, amongst all sorts of men, and therefore the Ministry doth in its order by Gods blessing much serve for the preserving of Common-weals, the glorifying of God, and the saving of souls. They then that are enemies to the Ministry, are enemies to the welfare of States and Churches. When *Mr. Erbury* can prove that the Saints are equall to Jesus Christ, we will acknowledge that the Saints may both preach, and ordaine Preachers.

We were bold upon such sad considerations as these, to write this following Letter to our Noble and more victorious then triumphant Generall.

May

May it please your Excellency,

TO take these few lines into your saddest thoughts : We are commanded to give an account to the Parliament of the state of this University, and City, Mr. Erbury doth publicly deliver divers blasphemous errors in this City, such as these, That the fulness of the Godhead doth dwell in the Saints in the same measure, though not in the same manifestation as it doth in Christ ; and that the Godhead shall be after the same manner in the saints, as it is in Christ ; the Saints shall have the same worship, honour, Throne, glory, that Christ hath, and a more glorious power to do greater works then ever. Christ did before his Ascension. He will not acknowledge That Jesus Christ is God of himselfe, God by nature, and the same true God with the Father; the truth is, we are not able to recount all his errors and blasphemies, but he hath been dealt with, first by Letter, secondly, by Conference he was admonished in private, and (when he would not cease to seduce divers godly persons of this City who are committed to our care by both Houses of Parliament) he was publicly refused in the University Church. Colonel Ingolby hath been made so sensible of his intolerable insolence, that he hath (as we are assured) cashiered him, and yet he continues in the Garrison; we make our addresse to your Excellency before we make any complaint, or give up our account to the Parliament (which must be done within this month) that your Excellency and we that are so deeply entrusted, may both give up our account with joy. The rest of our brethren are of our judgment, but are not now present with us. Nay, it is granted by all in our Assembly, that none are to be tolerated, whose errors are contrary to the common principles of Christianity, and we do thankfully remember when we received such noble entertainment at your Quarters, that you did zealously declare your judgment against a licentious spreading of damnable doctrines: We recommend this weighty business to your care, and you and your Army to God as it becometh

Your Excellencies humble servants,

H. Wilkinson. P. Choywell.

Hen. Langly. H. Cornish.

Upon the receipt of this Letter, his Excellency returned this gracious and satisfactory answer,

Gentlemen,

I Cannot but acknowledge this as a very good respect to me and this Army, to give me Cognizance of what you apprehend touching Mr. Erbury, before you make more publick addresses, as likewise of your fair and religious carriage to him, in admonishment and reasonable debate with him; I hope I shall take care to prevent your further trouble in this matter; and therefore have sent to him to appear before me; I should be unwilling to be found out, who should either countenance any member of this Army, disturbing the civill peace and power (under whose protection we all are) or maintaining such Errors as impeach a greater power and sovereignty, to which all men (who professe themselves Christians) must acknowledge themselves subiect: And this is all, that at this time I shall trouble you with, with this further desire; That in such cases as these (if any hereafter happen) you would continue the same love and respect unto me, which is, and shall be very much acknowledged by,

Northampton.

Jan. 30. 1646.

Your very affectionate friend,

T: FAIRFAX.

We humbly conceive it altogether needlesse to give any farther account of the University in regard the Visitation approacheth, and therefore we shall not anticipate their work.

As for the City, we must needs say, we have found among many of them much love and respect; we can speak it, (and we desire to do it to Gods glory) he hath given us some evident pledges of our Ministry among divers, who have been so far wrought upon, that they have in a publick manner renounced and abominated that bloudy Oxford Oath, which they had formerly taken, desiring upon a Fasting day to be humbled for that sin in a speciall manner, and also that the Congregation would be earnest with God in prayer for a pardon for them. Others both in the University and City will acknowledge, that God by us his weak contemned servants hath began that great and

and glorious work of grace in their hearts, so that we have had the lot of *Paul* in *Athens*, some mocked, others sleighted him, but certain clave to him and believed, *Act. 17. 32. 34.*

Thus have we faithfully and truly given you an account of the most remarkable passages which have fallen out since our coming to *Oxford*, in which you may easily see how unjustly we have been scandalized, how the truth hath by some been blasted, how *Heresies* have been fomented, and we trust, in some measure refuted: And now we hope that the premises may present both advantage and opportunity to both Houses of Parliament to consider seriously of some expedient, for the speedy preventing of the farther spreading dangerous errors, and the promoting of our covenanted reformation, as in all parts of the Kingdome, so especially in this University.

FINIS.
